

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, APRIL 30, 1910.

[ONE PENNY.

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It is earnestly desired that the Fund may be completed during the present year. To that end further donations are invited. It is proposed to issue a statement monthly during the present year, showing the progress of the Fund towards completion.

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Subscriptions or donations will be gratefully acknowledged by the *Hon. Treasurer*, Mr. WILLIAM J. HADFIELD, Strathcrair, Ollerbarrow-road, Hale, Cheshire.

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London Domestic Mission Society

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AT

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, May 1.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Rev. JOHN C. BALLANTYNE.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
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 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. W. L. TUCKER, M.A.
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 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. A. C. HOLDEN, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. CHARLES READ; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Harlesden, Willesden High School, Craven Park, 7, Rev. J. A. PEARSON.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. FYSON; 7, Rev. J. F. PARMITER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. J. M. CONNELL.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROOPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11, Rev. LAWRENCE CLARE; 6.30, Rev. T. E. M. EDWARDS.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
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 BRADFORD, Chapel Lane Chapel, Sunday School Anniversary, 10.30 and 6.30, Rev. CHARLES PRACH.

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 CLIFTON, Oakfield-road Church, 11 and 6.30.
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The columns of THE INQUIRER afford a most valuable means of directing special attention to

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Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

MARRIAGE.

DUNCAN-CROOK.—On April 27, at Bank-street Chapel, Bolton, Lancashire, by the Rev. J. H. Weatherall, assisted by the Rev. G. Shaw Briggs, of Otley, Harold, elder son of T. Arthur Duncan, Esq., J.P., of Westbourne, Otley, Yorks, to Doris Isabel, eldest daughter of Arthur T. Crook, Esq., J.P., of The Clough, Bolton. At Home, May 31, June 1 and 2.

GOLDEN WEDDING.

BIRKS-HODGKINSON.—On Tuesday April 24, 1860, at the Old Meeting House, Mansfield, by the Rev. Alfred William Worthington, B.A., John Edwin Birks, eldest son of John Birks, of Lime Tree Place, Mansfield, to Charlotte Mary, eldest daughter of Job Hodgkinson, of Two Oaks Farm, near Mansfield.

DEATH.

BERNARD.—On April 23, at 36, Patshull-road, N.W., Esther Goyina, widow of the late William Bayle-Bernard, in her 84th year.

IN MEMORIAM.

BOYLE.—In affectionate remembrance of Isabella Boyle, who died April 29, 1909, at Broughton.—E. W.

The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THE Domestic Mission Conference which has been held in London this week has maintained a high level of interest, which reached its culminating point on Wednesday evening, when Mrs. Sidney Webb spoke on the new hope which has been kindled in the social worker by the policy of going to the roots of the causes of destitution. One of the significant features of the Conference has been the readiness with which the Social Service Unions of different churches have shown their sympathy and co-operation. It is along these lines of social effort, kindled and supported by spiritual enthusiasm, that the reconstructive and unifying movement of our time is most evident, and at the moment most powerful.

* * *

THE tendency to keep May 1 as Labour Day seems to be growing in our own country. Quite apart from political organisations or particular methods of reform, there is great value in a strong imaginative appeal to our sense of the dignity of labour. It should, moreover, link itself naturally with many of our deepest Christian sentiments. The recovery of the historical Jesus has its deepest significance and blessing for the toilers and the poor, to whom he himself belonged.

* * *

ALL true friends of education will welcome most cordially the admission of the Chancellor of the Exchequer made in the House of Commons last week, that it is exceedingly undesirable that local authorities should be dependent upon the yield of the whiskey tax for money spent upon secondary education. There is fortunately a growing deficit from this source. Mr. Lloyd George has given an undertaking that, if it falls to him to introduce another Budget, he will deem it his duty to make a provision for putting the resources of the local authorities upon a more reliable and stable foundation than they are at present.

THE death of Björnstjerne Björnson, which occurred in Paris on Tuesday, removes one of the few names in literature of European reputation. He never made quite the same appeal to the English mind as Ibsen, perhaps because in some respects he was more emphatically a son of the soil with a less cosmopolitan view of life. In Norway pride in his literary gifts is mingled with gratitude for splendid public services. His memory will live as that of a patriot of noble purpose and unflinching courage.

* * *

THE death of Mark Twain has been felt as a personal loss wherever the English language is spoken. Though he was always so characteristically American in his whimsical humour and his outlook upon the world, he was an international possession. The humorist is a strong ally of religion, for he strips life bare of sham and dissolves its folly and pretence in wholesome laughter. More than most preachers Mark Twain, with his quick eye for our foibles, revealed us to ourselves. In spite of his love for comical extravaganzas there was a deep vein of seriousness and an unconquerable love of things that are true and of good report in all his criticism of life.

* * *

HE was undoubtedly one of the most original men of letters whom America has produced. Unlike many of the New England writers, he had no strain of ancestral culture in his blood, and his books show few traces of its influence. Mr. Bryce summed up his qualities admirably in a speech at the St. George's Society last Saturday. "Mark Twain," he said, "was one of the greatest writers of the generation. He was a great humorist, a master of pathos, a story-teller of inexhaustible inventive power, and a profound student of human nature. His views are always profound and accurate."

* * *

MR. ROOSEVELT has returned from shooting big game in Africa to discourse on the "everyday virtues" at the Sorbonne. In the course of his address last Saturday, which was delivered with a vigour and emphasis which seems to have delighted his large audience, he said many sensible things and indulged in some

straight hitting at the expense of wealth and luxury.

* * *

His concern is not with the millionaires but with the average citizen upon whom national greatness depends. "Material well-being represents nothing but the foundation, and the foundation is worthless unless upon it is raised the superstructure of a higher life. That is why I decline to recognise the mere multi-millionaire, the man of mere wealth, as an asset of value to any country; and especially as not an asset to my own country."

* * *

"My position as regards moneyed interests," he said in another passage, which he paused to translate into French, in order to drive it home, "can be put in a few words. In every civilised society property rights must be carefully safeguarded. Ordinarily, and in the great majority of cases human rights and property rights are fundamental and in the long run identical, but when it clearly appears that there is a real conflict between them, human rights must have the upper hand, for property belongs to man, not men to property."

* * *

THE great foreign missionary societies are faced with a serious shrinkage of income. It is reported that the receipts of the Society for the Propagation of the Gospel are £10,000 less than they were a year ago, and this is typical of what is happening all along the line. Perhaps there could be no more impressive indication of the break-up of traditional theology and the permeation of the public mind with the lessons of comparative religion and the larger hope. It is this spiritual and intellectual revolution which the official mind finds it so hard to recognise as one of the irresistible forces in our midst.

* * *

THE Rev. R. J. Campbell has addressed a letter to the secretary of the Congregational Union which has been sent to the press. It is a simple and straightforward request for frankness, and is, in our opinion, the best way of dealing with innuendos, which are usually the refuge of men who are too timid to take a strong line of action.

The Congregational Union will now have an opportunity of stating plainly whether it wishes to purge itself of the leaven of new thought, which goes beyond verbal compromise with the old orthodoxy.

* * *

WHAT Mr. Campbell asks for, failing a reply from the Committee, is an opportunity at the approaching meetings, which will be held as usual at the City Temple, of putting the simple question to the Union itself, whether it is desired that he should withdraw from membership. "I do not request permission," he says, "to make a speech, nor do I desire to provoke any discussion. If either the Committee or the Assembly will say frankly and definitely that my withdrawal from the Union is desired I will act upon the decision immediately, and without demur. I have no reason for wishing to remain a member of the Union against the will of the majority. Needless to say, such an event would not in any way effect my position at the City Temple, whose members and congregation have already by a unanimous resolution signified their confidence in my work, and their desire that I should remain their minister."

* * *

THE Rev. C. Silvester Horne, chairman-elect of the Congregational Union, has expressed his regret and surprise to a *Daily News* representative that Mr. Campbell should have sent his letter to the press. He states that no official attack has been made, and that it is inconsistent with the principles and history of the Union to excommunicate anybody. But apparently he has nothing more illuminating to say than this rather enigmatic sentence: "If Mr. Campbell leaves us it will not be the Union which has severed the connection, but he himself. Our duty as a Union is to continue to state the positive position for which we stand; it is for Congregationalists to continue to define their relationship to that positive position."

* * *

THE annual Assembly of the Baptist Union was opened at Bloomsbury Chapel on Monday. The report showed that there has been an increase of 16 churches and 42 ministers during the year; but on the other hand there has been a decline of membership of 1,553. A strong resolution dealing with Congo Reform was carried on the motion of Sir George White, M.P.

* * *

At the missionary meeting in connection with the United Methodist Church, held in the City Temple on Monday, it was announced that about 200 churches are in receipt of grants in aid, but the funds were not intended for "keeping galvanised chronically impotent churches, some of them the repositories of a decayed faith."

* * *

At the same meeting, Mrs. Philip Snowden, made an interesting personal confession. "At one time," she said, "I longed to enter the foreign mission field, until close acquaintance with the most degraded side of Liverpool's life made me feel that some of us must remain and work at home." She found the greatest hindrance to religious work in "the hideous involuntary poverty" with which they had to contend.

THE CULT OF QUIETISM.

MANY faiths have given rise to a plea for quietness as the right attitude of soul in which to realise the living presence of God. Quietism is one of the characteristic revolts of the spirit on behalf of spontaneity and against a frigid and fussy conventionality of religion. It is that special kind of mysticism which endeavours to efface human effort and initiative in order that God's grace may be more abundantly operative. By suppressing all activity, by keeping perfectly still, by restraining all tumult and unrest, by making a serene calm of the soul, and offering an unruffled surface to reality, we may have knowledge as in a mirror of the mystery of God.

It recognises the profound truth that it is not always when we strive most that we attain highest, nor is it by excited and strenuous labour that we come to God or God to us; not by loud protestations and passionate outcries or busy and persistent work, but rather by a steady central self-control that firmly arrests all agitations and makes a hidden haven of the heart. We have almost to "sham dead" or sham sleep before the angels of Heaven can overcome their shyness, and, like the birds, come nearer and nearer until at last they thrill us with their actual touch. The true quietness abandons all the fever and the fret of searching, and bides God's good time, waiting in humble patience until He chooses to send the incredible gift of Himself. So far indeed, we may all cultivate the poet's wise passiveness. But the extreme Quietists go much further than this. They will strip themselves of every thing human, as if it were the enemy of the Divine. They speak sometimes as if the human-self and the divine-self were like two bodies that cannot co-exist in the same space. The man must be removed in order that the God may enter. When a vacuum has been made in the soul then God will fill it with His own spirit. We must delete all social impressions in order that we may offer a clean smooth tablet on which God may write his messages. Our chief discipline is an exercise, as it were, in holding our breath, in attaining fixedness and motionlessness of attention. We must do nothing, and be empty of all ideas and desires except the one single idea and the one single desire of God; better still, no idea or desire at all, that so we may "be still and know that I am God."

This teaching may be found in Islam among the Persian Sufis; it is a commonplace of Indian thought; it appears again and again in Christianity and re-emerges in the "new" cults of our own time. A doctrine so persistent, so widespread and so well authenticated is not to be dismissed, but examined as having genuine validity and truth.

In some degree we have all, probably, proved its value for ourselves. Our moments of silence have been the moments most musical with the songs of heaven. Our moods of reverie and recollection our times of still meditation and hushed prayer and rapt communion when "thought was not"—these have usually been the best and holiest hours even for us ordinary men who claim no peculiar mystical endowments. This is precisely why we do not shun but seek seasons and places for the devotional exercises of reading, contemplation and prayer, why by effort of will we compose our feelings, kneel, close the eyes, call in the scattering thoughts, and hold our leaping desires in leash, so that we may concentrate ourselves more fixedly on God and wait in quiet the witness of His Spirit in our own.

Yet Quietism has led to grave abuses. In some of its quite typical representatives we may see a wonderful beauty of piety marred by a harsh unloveliness of character. A striking example of this appears in Antoinette Bourignon, who had a great vogue some 250 years ago. The nemesis of an unwise passiveness tracked her down. At first loyal to the Church, its ordinances and discipline, she later on departed more and more from its allegiance, and ended in a state of proud and hostile self-sufficiency. Her story has recently been told in an interesting volume by Prof. Macewen,* which strangely divides our sympathies between her persecutors and herself. Here is a mystic who denounces clerics and all things clerical in the name of her own doctrines, for which she claims a fulness of inspiration and a divine authority almost if not quite as complete as any ever claimed by the Roman Church itself. In her we have the *reductio ad absurdum* of religious individualism. Her teaching is a sad mixture of deep truth and presumptuous extravagance. Her insistence on self-effacement and resignation is Eastern in its annihilating pessimism. And yet there is some element of sweetness in her sour scorn, and many of her aphorisms pierce the very heart of the heart. To renounce, to resign, to cease from effort and desire and become one vast organ of receptiveness, this is her chief wisdom. It is very soon evident whither this path must lead. It ends in isolation, in the anti-social temper which becomes a lofty disdain of the Church and its sacraments, ministers, disciplines and humanising fellowship. "We no longer need any means of devotion, such as Fasting, Public Worship, and Sacraments. . . . Our devotions are without ceasing and we are always at prayer." She despises learning and knowledge and the human sciences. Her anti-ecclesiastical ambition ends not in effacing self, but rather in the hard assertion of self, in

* Antoinette Bourignon, Quietist. By Alex R. Macewen, D.D. Hodder & Stoughton. 3s. 6d. net.

a tyrannous substitution of her own individual authorities for the genuine social authority of Bible and Church. She is illuminated as to temporal things. She can instruct architects in house-building and doctors in medicine and lawyers in legal processes no less than theologians in their own science. "I have received of the Father in my understanding the same spirit which His Son Jesus had. Wherefore, you may well hearken to it without fear of being deceived; and it matters little where you may be or what you may do, provided that in all things you follow the truths contained in my writings, which are dictated by the Holy Spirit." Thus, by accumulated arrogance she discredits her heroic work and defeats her justifiable attack upon a mercenary and formal Church. Instead of the maxim, "Outside the Church there is no salvation," she leaned to the converse, "Inside the Church there is no salvation." Her own words are, "It is easier to secure salvation in solitude than in company." In keeping with this utterance she forbade regularity in religious exercises and prohibited united and systematic prayer. She carried the logic of the anti-ecclesiastical mind to its conclusion, and said that things spiritual must on no account be arranged lest they should lose spontaneity. If men agreed to pray at certain times they might find when the times came round that their souls did not rise to God, and to kneel before Him without elevation of the soul is wickedness. The doctrine of the futility of human intention and of the omnipotence of divine grace could not go further. There were, of course, other and saner aspects of her character and doctrine, but we have touched on the foregoing in order to show the dangers of anti-formalism. Is it to be wondered at that the Roman Church should condemn her, as it condemned Molinos, Madame Guyon, and certain Quietist doctrines of Fenelon? It could hardly do otherwise. For in this kind of Quietism there lurks a fundamental and fatal error. It is the notion that in the measure in which God acts in man, the man himself ceases to act; that the more the divine is operative the less is the human active. But the truth is that the more God enters into our humanity the more fully is that humanity awakened, stimulated and invigorated. The spirit of man is never in the strict sense passive; the more it is consciously touched by the divine the more vital and eager is man's response.

It is quite true that in our times of deepest communion we may seem to be almost unconscious, like the bee, which may be disembowelled while intent on sucking a flower. But it is just then that the soul is most alive. When we are absorbed in an intellectual problem, when fastened in intense contemplation of a picture, or merged in great music, or quietly gazing at the glory of a sunset, or "breathless with adoration" before the Alps at dawn, or under the spell of an orator

or motionless in prayer, then, indeed, we may appear to be quite unconscious of our body and its doings; but it is precisely at such times that our soul is most fruitfully alive. Such "access of mind," such "high hour of visitation," does not supplant the operation of the human spirit, but rather increases its energising to the point of intensest vitality.

Another great error of Quietism is its neglect of the regular forms of religion. Its very contempt of other souls, the very isolation of its piety, degenerates into an unchristian and anti-social pride. It becomes the victim of eccentricity and one-sidedness, because it is not rectified by the compensating balance of other lives and other human needs. By affecting to be superior to these, it neglects those wholesome labours of the world which preserve the sanity and commonsense of the saints, and keep them in healthy contact with the current lay-morality, and make them subject to bracing struggles and testing temptations. Rome may have been actuated by mercenary motives when it condemned Quietism. Doubtless the craft was in danger, and this fact engendered a campaign of malice and calumny. But behind the craft was something more spiritual and permanent, namely, the social element in religion, that which makes church-life and, therefore, ecclesiasticism (in the best sense) always necessary to the health of the soul. It is here that modern mysticism,* of which Dr. Waddell has written, tends to repeat the old mistakes of Quietism. Yet if Quietism had its vices it also had its virtues. It recognised man's need of more harmony and unity. It insisted on detachment from the world and refused to be immersed in its distracting cares and anxieties. It grasped the truth that we live by admiration, hope, and love, and cannot by taking thought add one cubit to our stature; that conscious and deliberate effort after self-improvement may defeat itself, and that it is good to lie fallow and wait God's enriching rains and fruitful sunshines. It was, moreover, a beautiful merit to shrink from claiming merit, and attribute the growth and gladness of the soul to the free grace of God. It had this essential humility in the midst of all its arrogance that its powers and insights and attainments were gifts of God, not self-conquests or self-achievements. True, this led to the error of ignoring the responsive function of man, but better this than the blindness of regarding all we are as wrought by our own puny activities. We cannot do without a sane Quietism, a wise passiveness. The divine must ever work in the human as the mystic leaven of its perfection. In quietness and confidence shall be our strength.

Calm soul of all things! make it mine

To feel, amid the city's jar,
That there abides a peace of thine,
Man did not make and cannot mar.

The will to neither strive nor cry,

The power to feel with others give!

Calm, calm me more! nor let me die
Before I have begun to live.

J. M. LL. T.

* Thoughts on Modern Mysticism. By Rev. P. Hately Waddell, D.D. Blackwood & Sons. 3s. 6d.

LIFE, RELIGION & AFFAIRS.

ANANDA MOHAN BOSE.*

WHEN on October 16, 1905—the day on which the partition of Bengal was to take effect—the foundation-stone of a National hall was laid in Calcutta, Mr. Ananda Bose, the founder of the Indian Association, was brought from his sick-bed to give the people assembled the stimulus and inspiration of his presence. The sands of life were obviously running out, and his medical attendants remained at his side throughout the proceedings; but it was fitting that, at the dawn of a new era in the history of modern India, one who had laboured so long and so unselfishly for the Motherland should speak a few last words of cheer to those about to take up his great work.

He arrived, as Mr. Sarkar says, "barefooted, fasting, and in pure Indian garb, with numerous *rakhis* of saffron thread tied round his wrist," to receive the enthusiastic welcome of 50,000 persons. The religious significance of his appearance was entirely characteristic, for Ananda Bose was before all things "a servant of God," and no patriot ever sought the welfare of his country in a more Christlike spirit of self-abnegation. With his wonderful gift of oratory, his keen political insight, and his untiring devotion to the cause of national progress, he was in his inmost soul an Indian *rishi* to the day of his death, and religious faith was the secret of all his activity. He could not, like many people, relegate the thought of the eternal Creator to one day in seven, or separate the mission of his race from "the holier and nobler enterprise of peace and love." His life was therefore one long record of selfless toil for others, illumined by spiritual ideals; and in spite of sorrow, opposition, and those sad disillusionments which have had their part in awakening the passion for freedom in the East as elsewhere, he never lost his unwavering trust in the omnipotent power that moulds the destinies of men with strife and suffering.

"Some call it evolution,
And others call it God."

Ananda Bose was one of the latter, and, like the Buddhist ascetic, he constantly sought refuge from the world and from his intensely practical labours in solitude and profound meditation on the source of all life.

The biography of a great reformer naturally tends to resolve itself into a chronicle of his public activities, and it is perhaps inevitable that, in so short a book, Mr. Sarkar, beyond giving us a few details of his early home and of his family relationships, should have dealt but briefly with the private life of Mr. Bose. Such men belong to the world almost entirely, as his wife and children were forced to recognise even during the last sad months at Dum-Dum, "for people would flock here also for his counsel in the many complicated problems of the troubled times before them," and on his death-bed he occupied himself in writing three letters to the *Amrita Bazar Patrika* "which will have

* A Life of Ananda Mohan Bose. By Hem Chandra Sarkar, M.A. The Cherry Press, Calcutta.

a prominent place in the history of the political struggle of the Indian people when that comes to be written." Nothing is more interesting, however, than the story of his boyhood and youthful training, (his mother was an "ideal Hindu widow" of remarkable intelligence); his student days and professorship at the Presidency College, Calcutta, his early marriage, the heretical tendencies which led him to become a member of the Brahmo Samaj, and the completion of his education at Cambridge, which finished the first period of an eventful life. During the time he spent in England he formed a lasting friendship with Miss Collet, a loyal supporter of the Bahmo Samaj, and it was to her that he wrote so frankly when a difference arose among the progressive Brahmos on the question of the position of women. As far back as 1872 Mr. Bose, himself a member of a "subject race," had the intelligence to recognise that the "woman's movement" was "the genuine result of the most natural impulse and the most valued privilege of the human mind—love of personal liberty," and his sympathy with this impulse bore fruit in a practical manner when, in 1875, he founded with the help of others the Banga Mahila Vidyalaya, the first institution in India for the higher education of women.

On his return to Calcutta he began to practise as an advocate in the High Court, and it was believed that a splendid professional career lay before him. But although he was compelled to devote himself to the law for a time in order to maintain his family, he did so with little zeal, and indeed only temporarily endured this "drudgery," as he called it, so that he might be able to retire in a few years and give himself up to public work. For the next twenty years the life of Ananda Bose was one of unceasing activity and noble self-sacrifice. Then came the memorable tour in this country, when he visited England to awaken the sympathy of the British constituencies on behalf of India, at that time smarting with a bitter sense of injustice. Mr. Bose was not only an orator, but a man on fire with religious and patriotic fervour, and he addressed enthusiastic meetings throughout the length and breadth of the land, and won friends in all quarters.

After ten months of this strenuous work he returned to India, where he received a magnificent welcome. But it soon became evident that the strain had told upon his health, and as a matter of fact the seeds were already laid of the malady which was to prematurely cut short his life. His nomination as President of the National Congress of that year quickened his energies once more, and his great speech to the assembly as the "uncrowned king of the people" (to quote another speaker) was the finest he had ever uttered. He spoke for nearly two hours without notes, and his passionate sincerity and fervour went straight to the heart of every one who heard him. What is still more important, the speech was received with approbation even by those who were hostile to his hopes and convictions, for it is the simple truth that this remarkable man was able to lift even his critics above the controversies which separate into the atmosphere of mutual forbearance

and sympathy which reconciles and unites.

It would be impossible in a short article to give an adequate idea of the varied activities associated with the name of Ananda Mohan Bose, but they can all be summed up in the word *citizenship*, which represents, after all, "an ideal as high as sainthood." He dedicated himself to the Motherland with one single aim—the highest welfare of his fellow-countrymen; and he did this with such absolute unselfishness and indifference to fame that a dread constantly arose in his mind, owing to his personal triumphs, lest his particular influence should dominate too much the movements which he had at heart. For this reason, after acting as honorary secretary of the Indian Association for eight years, he insisted on resigning in order to make way for others, and he did the same thing when he had been president for two years of the Sadharan Brahmo Samaj, which he had helped to found at the time of the disastrous "schism" in the church in 1878. If there was something a little quixotic in this, it was characteristic of a man who never imagined "that his labours or his party had been anything in themselves." It was even more characteristic of the Indian *rishi* whose communion with the unseen was the essential reality of a life outwardly given to the practical work of educating men and women, and establishing political organisations.

A LAY RELIGION.

THE need of the age is of a lay religion, a religion of the people, a church of the people. Nothing short of this will suffice to meet the perplexities and aspirations of the new time.

By a lay religion I mean a religion which springs from the people and satisfies the deepest needs of the soul. The people must learn to trust their inmost intuitions; they will then discover, not in parlance only, but in very truth, that *vox populi vox dei est*: the voice of the people is the voice of God. The "voice of the people" alone contributes that "touch of nature which makes the whole world kin." It is to this that all enduring art makes appeal. It is in this that all revelation has lain and lies.

Every religion—and all the great religions have only finally come to be by the acceptance of the people—has some universal element within it to which responds the common heart of man. When this universal and eternal element is so overlain with local and temporary accretions that the people can no longer have access to it, that religion perishes. In all Bibles, in all time-honoured liturgies, in hymns which the generations have handed down, are ever here and there words imperishable that touch the soul now as they touched it of yore, and will touch the soul of man no less in the centuries that are to come. That which abides is of no age and clime. The heart of man is permanent and is at one with the Heart of the Universe.

The real prophet is not aloof, but is at one with and of the people. He is proud of his origin. He belongs to no special caste, but boasts the rough tang of the soil. His speech is standard of the realm known

as "the vulgar tongue." In this tongue all enduring things are writ. The simple Saxon of the English Bible and of the Book of Common Prayer go deeply to the common English heart. Not Athanasius' nor Apostles' Creed hold men together, not articles of religion nor rubrics, but use and wont, the Everlasting Gospel and common speech.

I speak of a lay religion as distinct from a clerical religion only in so far as this latter by artifice, by sacrosanct privilege, by special revelations and external authority, by mediation, by academic formulae, by supernatural monopoly, drops a veil between the people and life. No priest shall block the path of a soul. The soul overrides all barriers and will be bound by nothing external to itself. It mocks at privilege and caste and the speech of polite society. And a searching analysis would discover that clerical religion really prevails in so far only as it is lay religion. The Bible is not the book of the priest but the book of the people, and the people will one day learn to read it with their own eyes and to hear it with their own ears. Prayer is not a mere priestly function, but a universal aspiration of the soul of man. Praise is the joy of the soul in which priests have no monopoly. The priest may have lost all touch with the human heart, and may think that by this and by that he touches the soul. But it is ever by something else which for him may have lost meaning and reality, but which alone is permanent in his religion. Even worship is no mere ordinance of priests, but the solemn compact of men, in fellowship assembled, with the eternities and the immensities. And the venerable shrines by the people's hands were builded.

All Bibles have sprung from the people. All Christs were born of the people. All churches were founded by the people. All revelations have come and will come from the people. All hope, all faith, all love are from the people in unison with the Heart of All. And wherever in any spot of the inhabited globe love links souls and hands, of poor and rich, of black and yellow, and brown and white—there is Christ in the midst of them.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

TRUST DEEDS AND THEIR OBLIGATIONS.

SIR,—I hardly think you can have fully realised the moral implications of your editorial remarks on the subject of dogmatic trust-deeds in your last number. You say:—

"We have no sympathy with the legal purist who regards a trust-deed as a creed imposed on the minister. The minister's relation is not to a building but to a living society of men and women, who desire his teaching and help."

That may be right enough. But you go on to say:—

"And there is no inconsistency in his

refusal even to consider the ancient terms on which the property is held."

Is it, then, no part of his duty to warn the men and women who look up to him for spiritual direction that the rules of common honesty apply to corporate as much as to private property, and that they as a congregation have no more right than any man in the street, and much less right than the State as ultimate heir of all ownerless things, to the possession of a building, appropriated by law to a specific purpose, which they decline to carry out? You and I, and doubtless most of your readers, are agreed that dogmatic trust-deeds are mischievous. You may or may not agree with me that they ought to be prohibited by law. But all that is beside the present point, which is simply, (1) whether the law as it stands can be honourably utilised and violated at the same time by a congregational majority, utilised to protect their possession against trespassers, violated in respect of the terms on which it was conveyed to them; and (2) whether the chosen and paid moral instructor of a society is justified in shutting his eyes to a breach of trust committed by that society for his benefit.—Yours, &c.,

ROLAND K. WILSON.

[We agree with Sir Roland Wilson that we should like to see dogmatic trust-deeds prohibited by law as being inimical to progress, and so contrary to the public good. In present circumstances, when so much religious property is held on obsolete trusts, which no one pretends it is possible to carry out with any advantage, the responsibility of any departure from the original terms rests with the trustees, and ultimately we suppose with the Charity Commissioners in case of flagrant abuse. When there has been no attempt to capture a trust but simply a natural development on the part of a religious society which has remained in continuous possession, we believe that a minister may be quite justified in allowing his action to be guided by the needs of the living church instead of the unyielding tyranny of the dead hand. For him a trust-deed and solemn personal vows at ordination are on quite a different plane.—ED. OF INQ.]

THEODORE PARKER AND THE ENGLISH UNITARIANS.

SIR,—Miss Martineau complains that "when Theodore Parker came to England very few of the Unitarian pulpits were open to him," and she seems to attribute this to the narrowness of the ministers of that day and to their "horror" at Parker's anti-supernaturalism. But there is a more creditable explanation. In some reminiscences contributed by Dr. Sadler to *The Christian Reformer* of March, 1887, he says:—"I differed from Theodore Parker in some things which were of importance to me, and I was indignant at his description of Unitarian ministers in a work recently published; but I felt the kindling power of his writings, and used to read them with avidity for the light and help I found in them; I also admired his courageous advocacy of the slave, and there were few men whom I more desired to see and hear. But what really happened? He slipped through London without letting any of us

know that he was there. It may be asked whether if it had been known he would have been invited to preach. It so happens that I am able to answer this question in the affirmative, for I recollect meeting some of the London ministers a little while afterwards, when Dr. Hutton said, 'Theodore Parker has been in London; I wish I had known it, I would have asked him to preach.' Perhaps Theodore Parker thought the London ministers would not care to have him amongst them; perhaps his feeling towards them was not very sympathetic. Be this as it may, he gave them no opportunity of asking him to their pulpits or their homes."—Yours, &c.,

J. J. MARTEN.

Horsham, April 27, 1910.

ANSDALL UNITARIAN CHURCH.

SIR,—May we through the courtesy of your columns call the attention of Unitarians to the serious position in which this Church is placed. To-day is the fourth anniversary of the foundation of the congregation. In accordance with the terms of our agreement with the ground landlord we are compelled to erect a permanent church building during the year 1911, at a cost of £2,500. There is no other ground landlord in the district, so that the acceptance of his conditions is unavoidable. Because of a felt want in a new and growing seaside resort, a few Unitarians met together for worship in the year 1905. As a result of their efforts, no meeting-room being available, ground was taken on the best terms obtainable, and a temporary building was erected at a cost of £650, which was raised by the congregation and a few friends in nine months' time. In the past four years the membership has steadily increased, and at the present time there is an average attendance of about 50 at each service. The congregation subscribe some £200 per annum towards the Church expenses, and it has up to the present time promised £363 towards the new building fund. The Committee of the Church now earnestly appeal to all Unitarians and friends for help in carrying out the terms of their agreement. Subscriptions will be gratefully received by the Treasurer and the Minister.—Yours, &c.,

B. DAWSON, *Chairman.*

A. B. WEBB, *Treasurer, 4, Oxford-road, Ansdall, Lytham.*

SAMUEL THOMAS, *Secretary, North Dene, Rossall-road, Ansdall, Lytham.*

RICHARD J. HALL, *Minister, Clendeboye, Eddington-road, Ansdall, Lytham.*

April 26, 1910.

[The above appeal has been endorsed by the Rev. H. E. Dowson as one highly deserving of generous help.—ED. OF INQ.]

THE CARE OF THE FEEBLE-MINDED.

Miss Dendy, 13, Clarence-road, Withington, Manchester, desires to acknowledge a further donation of £5 from "R." in response to her appeal bringing the total contributed by readers of *THE INQUIRER* to £130 4s.

FOR THE CHILDREN.

HIDDEN TREASURE.

ALMOST all boys love stories about hidden treasure. Even those who would be "plucked" at an examination in History or Geography could give a good account of Captain Kidd, the famous pirate, who captured wonderful stores of treasure which he hid in different parts of the world. Why has hidden treasure such a charm for us? Partly, perhaps, because it excites our curiosity; partly, too, because it feeds our sense of wonder and surprise. The youngest children delight in the game of Hide and Seek.

But did you ever think, boys and girls, how almost everything men chiefly prize is hidden? The coal we need so much to warm us in winter and to carry on our manufactures is hidden away in the heart of the earth. The miner risks his life every day in order to bring the coal to the surface. Iron, again, is another valuable treasure. Its tiny grains are hidden in the ironstone, which has to be smelted in the furnace, beaten by the great steam-hammer, and rolled in the mill. Or, take gold. You do not find it scattered about the street—a sort of Tom Tiddler's Ground, where you can pick up gold and silver. No, if you want gold, you must go to California or Klondike, to Mexico or the Transvaal. And then, when you have found it, you will have to crush the quartz in which its fine grains are hidden, to wash away the "dirt," and take a lot of real pains before you get the pure metal. Diamonds do not lie in the gutter of your native town. They are hidden away in Kimberley, or in Golconda, in Borneo or Brazil; and there are to be found only after long and patient searching. Or, once more, think of the way pearls are hidden—buried in the oyster-shells far under the sea, and found only in a few parts of the world. For pearls the diver must go down amongst the pearl-oysters, gather them from the rocks at the bottom of the sea, and bury them in the earth till the shell opens of itself. Only in the warm seas around Ceylon, the West Indies, Australia, and the South Sea Islands, are pearl-oysters to be found. But just here, too, are the terrible sharks, so dangerous to man, and every now and then a pearl-diver is killed by one of them. And then, out of a thousand oysters, only one pearl of any value may be found.

The history of the world is largely an account of the finding of things hidden. At any rate, that is the history of progress. Think of the hidden things brought to light by the microscope! Much knowledge of plant and animal life has been gained by its means. The tiniest creatures have been found to have hearts and lungs and brains and nerves, like ourselves. Many secrets of life—how it is formed and how it is kept going—have been discovered. Disease germs have been found, and their habits studied, so that doctors are now able to cure many complaints which for many centuries puzzled them. And almost every trade benefits by the knowledge which the microscope has revealed to men. Or, think of the knowledge of the heavenly bodies which the telescope has brought us. Planets and stars and comets, invisible to the naked eye, have been brought into view with wonderful clearness, so that much

has been learned of worlds other than ours. The laws of light, of motion, and of electricity, are examples of things which have been in existence always, but for long ages hidden from man, and only after diligent search by him brought to light. Radium has always existed, yet it was entirely hidden from man until only a few years ago.

Think, again, of how much of the earth's history is hidden in the rocks of which it is formed. The very way the rocks are laid—layer on layer—tells man a great deal about the way this earth (once a mass of gas floating in space, and then slowly becoming solid), came to its present state. In these rocks are hidden the remains of many things which lived ages and ages ago—sea fish, ferns and trees, great animals (such as the mammoth), and even men. Buried in the earth, too, are many of the utensils, tools, weapons, coins, and even parts of the houses in which men lived. The archaeologist, the geologist, and the explorer have brought these hidden things to light. The very books men wrote and read, (printed on clay and then burnt so as to make the writing permanent), have now, after thousands of years, been dug out of the sand-heaps of Nineveh and Babylon.

The beauty of a summer's day is so plain that everyone can see it, and yet it is just as true that a large part of that beauty is hidden and is never seen except by those who look diligently for it. To some eyes all trees are green; but, to the eye which really sees, it is only the near trees which are green; the distant trees are grey and blue. To some the same landscape is always the same; but to others it is never twice alike, for the dew and the mist and the clouds and the sun are always at work giving it some fresh beauty. The great painter is not such merely because he is able to draw correctly and to mix colours, but because he sees what ordinary eyes do not—endless wonders of form and colour and harmony. You must have heard of the lady who, watching the artist Turner painting a landscape, said she could not see in nature the colours he was putting on the canvas. To which the artist replied: "Very likely not, madam, perhaps you wish you could!" This illustrates exactly the truth that much of natural beauty is hidden from common eyes, and only appears to those who earnestly seek it.

It is the same in everything. In books, for instance, how much wisdom and knowledge, and beauty are hidden! It is possible to read a book with one's eyes half closed, seeing only half its meaning. The book, like the landscape, is a different thing, according to the particular eyes that read it. To read either aright it is necessary to bring pure eyes and sincere hearts and earnest motives to bear on the object looked at.

It is exactly the same in looking at one another. If we have eyes only for faults, we shall see only faults. But if we come to one another looking for what is best, the best is almost sure to appear, because, strangely enough, we seem obliged to show our bad side to those who don't believe in us, and our good side to those who do. Perhaps it was something of this kind which Jesus had in mind when he said that the Kingdom of Heaven—that is, God's love and truth—is like treasure hid in a field.

A. T.

MEMORIAL NOTICE.

MRS. BAYLE-BERNARD.

ON Saturday morning, April 23, at the age of eighty-four, there passed away peacefully the oldest member and the devoted friend of the Unitarian Church, Clarence-road, Kentish Town. Esther Bayle-Bernard had attended its services since the very foundation of the present building, and even in the small hall in Buck-street, where Rev. W. Forster, the first minister of the church, who seceded from the neighbouring Congregational church, first commenced Unitarian services. Mrs. Bayle-Bernard had received her early religious training in the Church of England, but having heard Rev. W. Forster preach, she became convinced that the Free Christian faith was the one which would satisfy her spiritual longings. She could never fully express her deep sense of gratitude, and throughout her long life she did all she could by sympathy, active interest, and generous support, to spread the message which had brought such joy and peace to her own life.

From this deep sense of thankfulness to her religious community she valiantly stood by the Clarence-road church in its varied career, for she had seen its days of former prosperity, and then the gradual decline owing to the changing conditions of the neighbourhood. But she never ceased to be its most generous supporter, and her last remaining years were made happy by the fact that new life and zeal had again entered the church and its many institutions. But her interest was not confined to her church alone. Through her generosity the Bernard Cottage at South-end was started as a Holiday Home. In Kentish Town she founded the Rochefort-street Almshouses for the aged, and her name appears as a supporter of many local and national institutions for the sick and suffering. The North St. Pancras Charity Organisation Society—of which she still remained a member of the Committee, though unable to attend for some years—received her warm-hearted sympathy. In many other ways she carried on her good and beneficent work, but she will be known chiefly to many of our readers as the foundress of the Unitarian Van Mission, for she presented the first van, and inaugurated the movement with a large donation. For some years now she has lived a quiet, unostentatious life; but her faculties were unimpaired even though her bodily strength declined, and her greatest delight was to hear of the success of any scheme or movement she was interested in, or of the work and the services at the church which she loved.

The funeral took place on Wednesday morning at the Golder's Green Crematorium, and was conducted by Rev. F. Hankinson. Rev. T. P. Spedding represented the British and Foreign Unitarian Association, Mr. Ion Pritchard represented the Sunday-school Association and the Southend Holiday Home.

A Memorial Service will be held in the Free Christian Church, Clarence-road, Kentish Town, on Sunday morning, at 11, conducted by the Revs. F. Hankinson and T. P. Spedding.

MEETINGS AND SOCIETIES.

THE DOMESTIC MISSION CONFERENCE.

MEETINGS IN LONDON.

THE Domestic Mission Conference opened under the happiest auspices at Stamford-street Chapel, Blackfriars, on Tuesday last. Not only were the Domestic Missions represented by members of their respective committees and by the missionaries and their wives, but a number of societies belonging to different religious communities responded in the most cordial manner to the invitation to send delegates. During the conference the following representatives of Domestic Missions were present:—Mr. F. Woolley (Belfast), Mr. W. Byng Kenrick, (Birmingham), Miss Mary Worsley, Mr. J. Kenrick Champion, Rev. Thos. Graham and Miss Graham (Bristol), Mr. and Mrs. Williams (Croydon), Mr. Hugh R. Rathbone, Rev. T. Lloyd Jones and Mrs. Jones, Mr. and Mrs. McAuslam, Mr. and Mrs. Henry Jones, Mr. and Mrs. Ravenscroft, Mr. and Mrs. Jas. Woods, Mr. and Mrs. Ellens, Mr. and Mrs. Philips, Mr. and Mrs. H. Wardle (Mill-street, Liverpool); Rev. J. L. Haigh (North End, Liverpool), Miss Else, Mr. A. C. Cooper, Rev. F. G. Stevens and Mrs. Stevens (Leicester), Messrs. Philip Roscoe, P. M. Martineau, Charles Martineau, B. G. Ussher, Rev. F. H. Jones, Rev. H. Gow, Rev. F. Summers and Mrs. Summers, Rev. W. H. Rose and Mrs. Rose (London Domestic Society), Miss M. A. Brace, Mr. Jas. Welch, Rev. J. C. Ballantyne and Mrs. Ballantyne (Stamford-street), Rev. J. Toye (Limehouse), Mr. and Mrs. W. J. Clark, Rev. Gordon Cooper (Mansford-street), Mr. G. H. Leigh, Rev. J. W. and Mrs. Bishop, Rev. A. W. and Mrs. Timmis (Manchester). From Manchester College, Oxford, came the Indian student, Mr. P. S. Bose; the Japanese, Mr. Uchigasaki; and Mr. H. R. Taverner; from the Presbyterian College, Carmarthen, Mr. D. T. Richards, B.A., Mr. D. J. Jones, Mr. Albert Evans, Mr. Herbert Jones, Mr. W. H. Evans, Mr. T. H. Emanuel. Owing to the fact that the term had begun, the students of the Home Missionary College, Manchester, were unable to accept the invitation which all of them received to be present.

The following ladies and gentlemen also attended as representatives of the societies mentioned after their names:—Miss Lucy Gardner (Society of Friends Yearly Committee on Social Service), Mr. R. Stewart (League of Progressive Thought and Social Service), Rev. A. A. Charlesworth (National Conference Union for Social Service), Rev. W. E. Orchard, D.D. (Presbyterian Social Service Union), Rev. H. Carter (Wesleyan Methodist Social Service Union), Miss H. Halford (Union of Jewish Women), Miss Low (Personal Service Association), Mr. Hookway (Workers' Educational Association), Mr. S. K. Ratcliffe (British Institute of Social Service), and a representative from the Primitive Methodist Social Service Union.

At the opening proceedings on Tuesday afternoon, Mr. P. M. Martineau, whose own active connection with the London Domestic Mission Society extended over 50 years,

was very heartily received when he rose to welcome the delegates and representatives. In reminiscent vein he recalled the Sunday School work of his own youth, spoke cheery words of comfort and encouragement to the missionaries, and gave a special greeting to the representatives of other religious bodies, whose presence showed that the sectarian animosities of the days when domestic mission work was begun had largely disappeared. Mr. C. F. Pearson (chairman of the Stamford-street Committee) and Mr. Philip Roscoe (chairman and treasurer of the London Domestic Mission Society) also joined in the welcome, while Rev. T. Lloyd Jones responded on behalf of the representatives.

THE SERVICE.

At 7.50 on the same day a religious service was held, conducted by the Rev. T. Lloyd Jones, and followed by an address from Principal Carpenter, of Manchester College, Oxford.

Dr. Carpenter, in stating the aims of the Domestic Mission worker, recalled at the outset the words of the principles set forth in the constitution of the oldest Domestic Mission Society, whose object was and is "the improvement of the moral and spiritual character of the poor and the amelioration of their condition." The Domestic Missions, he said, arose out of the philanthropic zeal which followed the publication of the Poor Law Report of 1834. In the period since their foundation there had been a rapid increase in our national wealth and power, while, on the other hand, the social problem had come clearly into view. Men like Robert Owen pleaded for the unrestrained co-operation of all the members of society for every purpose in life, and Comte gave to sociology a high place in his hierarchy of the sciences. In the world of action experience had proved that there were manifold functions which the community could perform better than the individual, while new visions of Christian duty and social obligation urged us on to further responsibilities. The Reports of the Poor Law Commission must be dealt with as soon as the noise of political conflict had ceased.

The ideal social principle was that there should be no schism in the social body, but that all the members should have the same care for one another. Having paid a generous tribute to the efforts of General Booth and to the exact and comprehensive investigations of Mr. Charles Booth and Mr. Seebohm Rowntree, Dr Carpenter drew attention to the fact that two millions of separate persons in one year have recourse to poor relief in England and Wales, and fivetimes that number are under the poverty line, though it ought to be remembered that the proportion of paupers, which in England and Wales was 53 per thousand in 1850, had fallen to 25 at the present time. This destitution and poverty were due to stress of circumstance no less than to defect of character and to the action and reaction of these factors, as Professor Bosanquet had pointed out. Dr Carpenter quoted Peabody's statement that the cases of poverty due to misfortune outnumbered the cases due to misconduct by two to one. Pauperism was often due to neglected childhood, feeble-mindedness, and unemployment. While making due allowances

for all these facts, it must be insisted that behind all social therapeutics lies the discipline of character. Our missions have done their most effective and lasting work by means of educative and preventive agencies, and must endeavour not so much to stimulate in the individual the perception of the evil in him as to appeal to the good. The generosity, the self-sacrifice of the working classes, whom Canon Barnett says are the hope of the nation, every effort towards industrial efficiency, each impulse towards peace, all these manifold strivings of the spirit, diverse and unrelated though they may appear to be, help to build up the co-operant life, which in scriptural language is expressed by the phrase "fellow-workers with God."

Wednesday's Proceedings.

Wednesday's proceedings began with a devotional service conducted by the Rev. W. J. Jupp, president of the Dennett Hall Domestic Mission, Croydon.

At 10.30 a.m. Mr. W. Byng Kenwick, of Birmingham, took the chair at a conference on

"THE TRAINING OF THE SOCIAL WORKER."

The secretary (Rev. J. C. Ballantyne) read letters of apology for non-attendance from the Rev. Canon Barnett, the Right Hon. Herbert Samuel, M.P., Mr. G. E. Gladstone (warden of the Passmore Edwards settlement), and Mr. T. E. Harvey, M.P. (warden of Toynbee Hall).

The Chairman said he felt honoured and privileged to be called upon to occupy the chair at such a meeting as that, dealing with the subjects they had to deal with that day. (Applause.)

DR. CARPENTER'S ADDRESS.

Dr. Carpenter, who was most cordially received, addressed the conference on "The Training of the Social Worker." We were all conscious, he said, that we were living in a time of considerable dissatisfaction—a time of uncertainty of aim, to a certain extent of intermittance of effort. On the one hand they saw urgent and enthusiastic spirits engaged in large and vague schemes of social reform, which might perhaps be properly described as revolution. On the other hand there were signs of an endeavour on the part of the forces and powers of wealth to concentrate. They were arming themselves for what they believed to be a most serious and prolonged struggle. They naturally grasped at opportunities for self-protection, and in the midst of these two extremes they saw a rising consciousness of social duty. They had increasing moral earnestness, especially among the more serious-minded young men and women who came to their university centres, and they saw these impulses crystallising in the most favourable form around the proposals made in the two great reports of last year for the prevention of social destitution. He thought they might assume in the religious and moral life of the future the conception of social service was going in some form or another to become a recognised part of common daily duty. (Applause.) He was not speaking, for example,

of the great industrial enterprises, of the sort of services rendered by the vast commercial interests of this country, nor of those who devoted themselves to the pursuit of knowledge, to the investigations of science, or the creations of art, and who were in a certain sense rendering social service of a very high and permanently valuable kind. He was speaking, on the other hand, of the labour that would be demanded, and demanded in increasing quantities, from the privileged and the strong and the comfortable, on behalf of the ignorant, suffering and weak. Now such a service must make various demands.

The Force of Personality.

It sprang first of all from the sympathy, which he must assume was the root of the whole matter, which in its turn had to be cultivated and of which the true source was first of all in the family life and home, and next in the religious activities and energies of the Church. These moral qualities which were needed for the social worker must be taken for granted. It was the force of personality which always counted. It was the moral force needed to give the advantage to the worker of permanence, steadfastness, continuity, depth, without which no effective work could ever be undertaken or accomplished. These also were in their turn increased by action. There was no way of learning the art of life except by living. The workers' sympathies would be enlarged by experience and by co-operation with others.

Need of Social Study.

The training must involve knowledge and practice, but when they considered the extremely elementary state of our knowledge at the present time as to the actual working to a very large extent of the intricate forces which constituted our social life, it seemed to him natural that at present they should lay stress upon the necessity of long and steadfast study, and investigation of the foundations of trade, and of social order, which themselves hardly yet existed. A large amount of scepticism was felt as to its possibility. For example, we all wanted to abolish destitution, and to prevent the deterioration of the physique of the people, by continuous migration from the country to the large towns. We wanted to prevent the collision of interests between capital and labour, and to put an end if possible to the liability of industrial strife. We wanted better houses for the workers, and relief from the incessant strain of labour upon their mental and physical energies. But a great many of these things which would call for sacrifice from the rich and privileged, were at present beyond their reach, because they had not a sufficiently clear idea of the forces at work, and their interaction, to be able to suggest adequate means for dealing with others.

The Duty of the Universities.

He asked what were our universities doing to promote the organisation of knowledge of the conditions and modifications of our social arrangements, what preparation was given to men to live? It appeared to him that our older universities were extraordinarily limited in their views.

The study of political economy was only struggling into recognition as an organised department of university work. Upon the administrative work of Government departments and municipal authorities, there was no instruction whatever. He would like that no university degree should be attained without some knowledge of the great facts of our social order. (Hear, hear.) Everyone should know something of the way in which the public of this country was served by the public authorities; should know the sources of its wealth, the sources of its taxation, the causes of unemployment, the agencies for dealing with poverty and suffering; should know civics as distinct from politics. A man ought to have all this knowledge set before him before he ventured to join any political party in the state. (Applause.)

Social Psychology.

And to this might be added a knowledge of what was destined to be one of the important subjects of the future, what might be called social psychology. Every university ought to have its school of civics where the social, moral, and political sciences in their relation to one another ought to be studied. As it was now it was left too often to the enterprise of devoted individuals to make this kind of scientific investigation into the cause of social order on which the future welfare and much of the detailed legislation of this country must depend. Everyone remembered the magnificent series of volumes of Mr. Charles Booth, and the Minority Report of Mr. and Mrs. Sidney Webb, who had spent £800 in the different commissions they had sent out to acquire the necessary knowledge. While universities spent colossal sums on laboratories for physical science, they ought to be willing to spend freely and generously in this most important matter of inquiries into the forms of social order. (Applause.)

Contact with the Life of the People.

He was anxious that it should be the service of every young man, if possible, before entering upon his career, to spend six months' living in the very heart of the poor, so that he might know the life of the people day by day and hour by hour. If this were done we should have far less trouble in future in making people understand what were the real facts in the lives of the poor. What he would do if he were a missionary in a poor district would be to prepare a map showing the social conditions of the people—their occupations, the rate of wages in different employments, the different agencies for education, children's aid, poor relief, the care of the feeble-minded and lunatics, the public health authorities, the police and the importance of finding work for prisoners when they came out of gaol. (Applause.) In this way the missionary would get an encyclopædic knowledge of the social conditions of the people which would be valuable to workers. It might be possible to get groups of selected tenants in some of the houses who would render social service as helpers to the people round about. He believed that there were invaluable means of gaining access to the homes of the people through visiting the Sunday school scholar and the collecting provident bank. (Applause.)

CANON HORSLEY'S ADDRESS.

Rev. Canon Horsley (Mayor of Southwark) who came at short notice to take the place of Canon Barnett, described his 44 years' work among the poor of London. Continuing, he said that zeal was necessary in their work. Nothing could be done without fire. Zeal must be tempered with discretion.

A Social Worker in every Street.

His ideal was that they should have a social worker living in every street. If this could be done they would soon have a change. They could not understand what the conditions of life were until they had lived amongst the people. He thought also the social worker should have a sense of humour. (Applause.) They ought to raise the school age, and work for the abolition of the 7th standard. They wanted to have a theory as to what were the chief causes and remedies for poverty. Some people said drink was at the bottom of everything. When he heard that statement made he made the same remark as the duck when it walked into the horsepond. The duck said "quack!" (Applause.) They wanted special workers to specialise, and this was one of the advantages of the communal life. The worker, also wanted a personal hobby, which would recreate them, take them out of themselves and prevent stagnation. (Applause.)

THE DISCUSSION.

The chairman expressed the gratitude of the meeting to the speakers, and said workers must forget their theories and remember that they were dealing with individuals whom they were anxious to lift up. The lesson they learned from the lives of great missionaries was infinite patience with infinite love.

Discussion having been invited,

The Rev. John Ellis said it seemed to him that they had first of all to get the social worker to infuse their people with a sense of responsibility to engage in the social work of uplifting the lives of the people. They needed to find out what was being done by other people to avoid overlapping. What he would like to do would be for their friends who were leading in this business to so infuse people with enthusiasm that they would not only consecrate themselves to the work but bring others into it.

Dr. Parker Smith suggested that starvation should be regarded as a disease and treated as such.

Rev. A. A. Charlesworth, referring to volunteers and paid workers, put the point that after all the paid worker had to live. He felt that the voluntary worker was often lacking in driving power. He believed the voluntary worker above all things should be willing to learn. He must understand the material upon which he worked. He must get down to the personality with which he was dealing.

Rev. W. L. Tucker, M.A., spoke of the disqualification of beneficed clergymen from serving on certain public bodies.

Mr. S. K. Ratcliffe, of the British Institute of Social Service, hoped that before long a complete training would be offered at all our universities to under-

graduates in social service and the duties of citizenship.

Rev. F. Summers thought the best training for young people in social service was really in going into our domestic missions and beginning to work.

Votes of thanks having been passed to the speakers and acknowledged, the morning session was brought to a close.

The Afternoon Conference on "The Call for Voluntary Service."

The afternoon conference, was presided over by Mr. G. H. Leigh, president of the Manchester Domestic Mission.

ADDRESS BY DR. C. S. LOCH.

Dr. C. S. Loch, secretary of the Charity Organisation Society, discussed the question of "The Call for Voluntary Service." He said the Chairman had done well to treat of the value of books on this subject. Many of them who were workers must be also readers. We had to think of social service as in some manner departmentalised. The foundations consisted in knowledge, the power to use experience, and character. To make men they must make character. This was the cardinal issue. It underlay the whole problem. In this call for service they wanted some test. Could the person in question deal fairly well with an individual case? If he could not, could he deal with the larger problems which lay immediately before them? Certainly not. He regarded the volunteer as again and again the prospector. If the volunteer spirit of the nation went down, they would have lost that splendid characteristic which lay at the bottom of social life as a moving progressive force. We should never have a better social science without this animating principle. If this was so, we had a demand for voluntary workers. He agreed with Dr. Cabot, an American writer, that educational, medical, and social work lay together. He thought the centre of this matter of the science of social work was the study of character under adversity, and the influences that moulded it for good or ill. They should never give up the practical treatment of individual cases. It was the best school for thought on social matters. (Applause.)

PROFESSOR URWICK ON THE CARE OF CHILDREN.

Prof. E. J. Urwick, of London University, said a book written by Miss Jane Adams, an American writer, on the best method of dealing with children, had opened the eyes of many people in this country as to what could be done in the way of greater care and greater thought. One of the worst sides of social effort was that it had been incoherent and mute. Until within the last few years only one book had been written worth considering on the work among boys and girls. He wanted to confine his attention to the care of children between the ages of 7 and 17, getting at them in their lives, and in their plays, and generally tending them, with the help of their parents and school teachers, so far as their life out of school was concerned. How were they to equip themselves and get the training?

An Art which cannot be Taught.

It was clear that the quality or power of dealing with the individual cases of a boy or girl was one which could not be taught. He did not think anyone, however wise, could teach how to deal with an old Limehouse friend of his whom he would call Tim O'Brien. Tim had the most extraordinary temper he he ever met in London, and one of his ways was not only to allow his temper to get beyond everyone's control, but also to become murderous. The managers of his club had frequently to be warned that he was outside the premises waiting to lay them out with a brick or some other weapon. These little emergencies, which were fairly common when dealing with boys, could not be guarded against by training.

Need of Religious Influence.

Among boys and girls, especially in running a club, moral influence must be based upon direct religious influence. Unless they brought in religious influence directly their work was on the whole wasted. A great deal of work among girls and boys engaged in factories was robbed of its effect because the workers did not know enough of the kind of work they did and the lives they led. He believed that some preparation was necessary, though it need not be elaborate, but something definite it must be in the way of learning.

Boy Labour.

The workers should know enough of their work to say to the public: "This must be done!" The reform of the conditions of boy labour would have been taken in hand twenty years ago if the workers had known their business. It was not until Mr. Cyril Jackson, Professor Sedler, and others like them took up the question as experts that anything had been done to make the influence of social service felt. All groups of workers should be able to stand up and say to the public: "This must be done, and these are the sufficient reasons for doing it."

MRS. WILLEY ON HOME LIFE.

Mrs. Willey, M.D., said there was a special need for women as voluntary workers to deal with problems connected with the homes. The degenerate children who grew up into unemployable men and women—these were the subjects which challenged their attention. If they could get the homes of England made anything like the ideal the probability was that many of these difficulties would vanish. If all the women of England had the knowledge, will and power to make the home what it should be, the men and women of the poorer classes would be very different from those who inhabited the slums to-day. Women were wanted as voluntary workers to step into this vicious circle. English women did not make good homes because they did not know how. She did not blame the women. It was not their fault. It was because the taking away of industries from the homes had lessened the skill of women generally, and women had been forced by economical conditions to go out into the world to earn their own living, and they had no time to think of what the home should be.

They wanted the knowledge of what the home should be brought into the homes of all classes. Therefore one of the first things they wanted women workers to do was to know what the home meant.

The Care of Babyhood.

She wanted to speak of the case of the home and the baby before the baby reached the school age. The baby who lived in the slums was very much worse materially than it ought to be. The child, when it came to school age, was not fully developed owing to the insufficient knowledge of the mothers. They wanted workers who knew the real needs of babies to go into these homes to explain the importance of food, of fresh air, and water. They would have to teach individual mothers, and for this they needed practical knowledge and not a long training at lectures or at book work. It was no use going to a woman to recommend baths if the woman had no means of getting water except by going a long way to fetch it, or of the importance of clean food if she had no place to store food. The workers would have to adapt their teaching to individual cases. This brought them to the question of the mother.

The Half-starved Mother.

There were many instances in which the mother was herself half-starved. In large districts in London which she had investigated she found mothers who had had insufficient food, although responsible for the feeding of infants. The proportion was enormous. This was a most important problem for home workers to face. Insufficient food handicapped the child throughout his life. The first thing they wanted to do in social service was to get the women to insist on giving the child a chance to start with a normal physique. They could have no brilliant men and women unless they were given a chance to develop their bodies. Referring to the establishment of technical classes to teach boys how to become cooks, she asked why similar classes were not established to teach girls one of their first duties in the home. She appealed to every woman who was not a home maker of her own, to become a home worker in some home which needed her friendship. (Applause.)

The Chairman said the subject matter had been so exhaustively treated that there was very little which could be added to what had been already said. They all felt greatly indebted to the speakers who had come there and given them such admirable addresses. They had gone down to the very roots of the subject, and given them a great deal of matter for their very careful and thoughtful consideration. He felt as he was endeavouring to follow the words of the speakers how much there was for them to do, because the whole subject was intensely interesting and intensely important. He thought they all should endeavour as far as they could to give the work any assistance and help which lay in their power. He had the greatest possible pleasure in moving from the chair that the best thanks of the meeting be given to the speakers who had addressed them for coming there and giving them the advantage of listening to them. (Applause.)

The Rev. F. Summers briefly seconded the motion, which was carried amid applause.

Dr. Loch acknowledged the honour paid to the speakers.

The Evening Meeting.**MRS. SIDNEY WEBB ON "SOCIAL WORKERS AND POOR LAW REFORM."**

The public meeting in the evening was presided over by the Rev. J. M. Lloyd Thomas, President of the National Conference Union for Social Service, who said that although they were not at the end of the conference, it was not too soon to rejoice at the extremely high level which the meetings had attained to, and to congratulate the organisers on their success. Not the least invigorating of the meetings would be the one which, as President of the National Conference Union on Social Service, he had the honour of presiding over. Mrs. Webb, who was to address them, and her husband had done a great work, and whether those present agreed with the committee for the break up of the Poor Law or not, they must at least admire the extraordinary enthusiasm which their ideas had elicited throughout the length and breadth of the land. Such workers as those were missionaries in social reform which was of supreme importance, and they honoured them with a sincere reverence.

Mrs. Sidney Webb then delivered an address on "The Relation of Social Workers to Poor Law Reform." It was extremely important, she said, for social workers to make up their minds within the next few months what they wanted in the way of Poor Law or social reform. She did not propose to say much, then, about the machinery, but would speak about the social principles which held the field with regard to the treatment of the poor.

Principles in 1834.

If they went back to the great Poor Law Reform of 1834, they would find that the reformers of the time had very definite principles of action, and it was because they had such definite principles that they succeeded to a very large extent in carrying them through. They had first the fundamental principle that the relief was to be limited to persons who were actually destitute of the necessities of life, but what was introduced as new by the Act of 1834 was the definite principle as to the conditions upon which the relief was to be given. The Report of 1834 laid down as a fundamental axiom that any relief that was given should be given on condition that it should make the condition of the pauper less eligible, less agreeable, less advantageous, than that of the lowest class of independent labourer. It was the principle upon which the whole of our Poor Law was built. That principle could not perhaps be called un-Christian, but it was not Christian, because if they considered the condition of the lowest class of independent labourer, his hours of labour and the insanitary conditions under which he lived, it would be seen that it was not very kind to make the condition of the pauper less eligible than that. She did not want to

speak against the reformers of 1834 because it was quite likely that at that period in our history it was not possible to apply any other treatment to the relief of the poor. The principle, however, if not un-Christian, was non-Christian, because it was not a principle of love, but was a secular principle to save the rates, to produce certain secular effects and not religious effects. The message of the Minority Report was that they, the Minority Commissioners, believed that the time had come, owing to the growth of administrative science and administrative machinery, when it was possible to apply the principles of Christianity to the relief of the poor, to go forward on the principle of love and to do the very best for the person who was being treated.

The Prevention of Sickness.

The principle of the 1834 Act was that of deterrence, but that broke down and had to be replaced by that of prevention. The first subject with regard to which the principle of prevention was put in force was that of sickness. Mr. Chadwick, the secretary of the new Poor Law Commission of 1834, soon saw that the principle of deterrence, if not increasing sickness, was at any rate very bad business. Typhus fever was then prevalent in the country, and besides those who died from that disease a quarter of a million were maimed and enfeebled by it. It was seen that deterrence treatment, after people had become helpless, was no good to deal with that disease, and Mr. Chadwick invented the principle of prevention and set up a new authority called the Public Health Authority. Parliament said that that authority need not wait until a person suffering from that disease became destitute, but that they could find him out and treat him in the best possible way, and should take care of his family so that they should not become infected. The principle of prevention applied there had abolished typhus from this country. The Minority Commissioners said that it was possible to act so with regard to all sick people, and to accept for all sickness the new principle of prevention, namely, altering the circumstances under which a man lived and afterwards bringing home to him his responsibility. Consumption, or phthisis, was now creating great ravages. One-third of the £20,000,000 we were spending on Poor Law relief was due to the disease, and that was because it was being dealt with in the way of deterrence and not by way of prevention. A man who became ill of that complaint was left in his home until he had become destitute, then he was taken into the infirmary, and he and his family became paupers.

The Feeble-Minded.

Another cause of pauperism was feeble-mindedness. Feeble-minded girls went into the infirmary to have feeble-minded children, and so the ratepayers were actually subsidising vice. Parliament had come to the conclusion to treat the raging lunatics as they had treated the typhus cases, and set up another authority to deal with them by way of prevention. The question now was whether the feeble-

minded should not be treated as lunatics were, and should not be sought out and brought into asylums. While they were still at school, they should be brought under care and control before they had time to become vicious and degraded. Under the Act of 1834, there was only the one authority dealing with children, namely, the Poor Law Authority. In 1870 Parliament dealt with the education of children, but empowered the authority only to search out the children who could not read and write, and not the children who were improperly fed or treated.

Mrs. Webb then dealt at some length with the great advantages which had accrued from recent legislation under which children were now inspected, and it could be seen that they were kept clean, properly fed, and received proper medical treatment, while at the same time parental responsibility was enforced. On the question of destitute adults and of the unemployed, the Minority Commissioners had come to the conclusion that administrative knowledge and science had sufficiently progressed to see the main lines of a scheme for preventing able-bodied destitution, and they laid down in the second volume of their Report such a scheme. The scheme provided for Labour Exchanges and decasualisation.

The New Principle of Prevention.

In conclusion, Mrs. Webb said that the time had come to go forward with the new principle of prevention, which, instead of leaving people to become destitute and paupers, would bring them under control and influences of kindness and would make them into independent and producing citizens.

THE DISCUSSION.

Dr. Lawson Dodd said that no one could look at society to-day without seeing that its foundations were rotten. The Minority Commissioners had faced the problem of the foundations of our society and had pointed out that there was in our midst a disease of destitution which was preventable. The Minority Report dealt with the problem of the able-bodied destitute, and although the scheme was as yet only outlined, they had for the first time courageously faced the problem of unemployment.

Mrs. Eveleigh said that perhaps the recommendation of the Minority Commissioners might mean a little more expense, but they must learn to pay their rates cheerfully, and as though they loved it. (Laughter.) There must be many sacrifices, and one sacrifice would be that they would have to learn to do their duty in the way that would do the most good and not necessarily in the way they liked best.

Miss Lucy Gardner (of the Society of Friends), Miss Harriet Johnson, and Mr. Richard Robinson also spoke in support of the proposals contained in the Minority Report.

A vote of thanks was proposed by the Chairman, and was seconded by Dr. Blake Odgers. The latter said that, being "a cantankerous old lawyer" (laughter), he thought the discussion had been perhaps a little one-sided, and he would like to have heard something of the other side. But they all appreciated the noble work

done by Mr. and Mrs. Webb. As for the money that might be asked for, he had sufficient confidence in the people of this country to feel that that would be forthcoming cheerfully once English people were convinced it was going to be devoted, to a good object.

The vote was carried with acclamation and Mrs. Webb briefly replied.

*** We are obliged to hold over our report of Thursday's proceedings till next week.*

THE LIVERPOOL DOMESTIC MISSION SOCIETY.

ANNUAL MEETING.

THE seventy-third annual meeting of the subscribers and friends was held at the Mission Mill-street, Toxteth, on Monday evening, 18th inst., Mr. Hugh R. Rathbone, the President, in the chair.

There was a good attendance, including Rev. C. Craddock, Rev. J. L. Haigh, Rev. Fisher Jones, Rev. J. C. Odgers, Rev. H. D. Roberts, Rev. M. Watkins, Mrs. Mulleneux, Miss Johnson, Miss Rathbone, Miss Biggs, Mrs. Burroughs, Mr. and Mrs. J. Coventry, Mrs. J. P. Brunner, Mrs. L. Hall, Mr. F. Bowring, C.C., Mr. Arnold Rathbone, Mr. F. Cook, Mr. and Mrs. F. Robinson, Mr. A. H. Robinson, Mr. P. H. Holt, Mr. A. S. Thew, Mr. C. S. Jones, Mr. L. Holt, Mr. R. H. Armstrong, Mr. Forwood Heyn, and Mr. Harold Coventry (hon. sec.). Letters of regret were received from Mr. Charles Booth, jun., Sir John T. Brunner, Bart., Mr. Geo. H. Cox, Mr. Thos. Goffey, Mr. Alfred Holt, Mr. B. S. Johnson, Mr. E. K. Muspratt, Sir E. R. Russell, and Mr. T. Sutton Timmis.

The annual report, read by the hon. secretary, commented on the fact that Mr. Anderton had completed 30 year's service at the Mission, and Mr. Lloyd Jones 28.

The work was going on with energy and faithfulness, true to the spirit of the founders of the Mission.

The financial position was not satisfactory, showing a debit balance of nearly £500. As is the case with most other institutions, when old and generous subscribers pass away, it becomes increasingly difficult to fill their places.

The Chairman, in moving the adoption of the report and accounts, referred to the note of optimism which he found in the Missionaries' reports, and which he thought might be due to the fact that whereas for so long social reformers had been a scattered force of individual units, social reform had now been taken in hand by the Government, and the workers felt they had now a great force behind them.

He also referred to the Poor Law Report, and especially to the question of casual labour; he deplored the want of organisation of our labour market, and pleaded for an awakening of the civic conscience, as much might be done locally. He said that the casualness of labour is now largely preventable, and that with scientific treatment, even of a rudimentary character, much of the problem of poverty would disappear.

Mr. Philip Holt, in seconding, touched on temperance reform, and spoke of the diminution in consumption of alcoholic drinks owing to the high price, as a real factor in the improvement of the people's habits.

The usual vote of sympathy with the Missionaries and their workers was moved by Mr. Arthur Thew, seconded by Mr. Walter Holland, and supported by Mr. R. H. Armstrong. It was carried with genuine heartiness, and was acknowledged by Mr. Lloyd Jones and Mr. Anderton.

The election of committee was moved by Mr. Arnold Rathbone, seconded by Mr. Fred,

Robinson, and the meeting was closed by a vote of thanks to the Chairman, moved by Mr. C. Sidney Jones, and seconded by Mr. Lawrence Holt.

SOUTH-EAST WALES UNITARIAN SOCIETY.

ANNUAL MEETING.

THE South-East Wales Unitarian Society held their annual meeting at the Unitarian Church, Swansea, on Monday, the president (Mr. Gomer Ll. Thomas, J.P.) occupying the chair. A report read by the Rev. Simon Jones showed that the general position was healthy. One of their weaknesses was the number of pulpit vacancies which they had to record. Both the society and the churches were handicapped by the lack of funds, the treasurer's balance-sheet showing a deficit of over £31. Their opportunities were numerous; their finances miserably inadequate.

The president said it was very satisfactory for them to find that the old chapels which had passed through bad times were being revived. The small salaries which they paid to their ministers were a reflection upon them. It was a matter of very serious import. As time went on, they would have to find the money to enable their ministers to gain a living wage. He moved the adoption of the report.

Mr. J. R. Evans seconded.

The Postal Mission report was submitted by Mrs. John Lewis, and its adoption moved by the Rev. D. G. Rees. Mrs. T. B. Hutton seconded, and the motion was carried.

Mr. John Lewis read the Lay Workers' Union report.

Mrs. Reid, of Swansea, was elected president, and Mr. Gomer Ll. Thomas vice-president.

A conference was held on "Postal Mission Work," when a very interesting paper was read by Miss Florence Hill, which was followed by discussion. There was a record attendance of delegates from the various churches, and a large congregation gathered in the evening, when the annual sermon was preached by the Rev. M. R. Scott, of Southport.

THE POOR LAW REFORM ASSOCIATION.

THE widespread interest in the problem of destitution which has been aroused by the supporters of the Minority Report, has had the effect of stimulating the supporters of the Majority Report to further efforts. The Poor Law Reform Association is the result, and the first meeting in connection with this society was held on April 22. Lord George Hamilton presided, and among those present were Professor Bernard Bosanquet, Mr. St. Loe Strachey, Mr. Harold Cox, Mr. C. S. Loch, the Rev. L. R. Phelps, and Mr. T. Hancock Nunn. The last two were members of the Royal Commission. The object of the Association is to promote reform of the Poor Law on the lines generally of the Report made by the Majority of the Royal Commission, over which Lord George Hamilton presided; that is, that all forms of public assistance should be concentrated under a single authority, and that reform should aim at encouraging independence and mutual aid rather than wholesale dependence on the State.

Mr. Walter Long, M.P., wrote deprecating any definite public action at present. "It seems to me," he said, "that the wise course for the present is to hold our hands and carefully consider the mass of information which the really splendid labours of your Commission have placed at our disposal. The letters which I have received from many different quarters convince me that it is undesirable that there should be any impression abroad that those of us who have been connected

with Poor Law administration have made up their minds as to the machinery necessary to give effect to reforms, which changed conditions may render desirable."

Lord George Hamilton, in the course of a speech which was largely concerned with criticism of the Minority Report, said that the Minority would encourage people to seek assistance without discredit or disqualification, and would place the homes and lives of the poor under a ubiquitous bureaucracy. It was clearly proved before the Commission that in our present system of relief there was overlapping, waste, confusion, friction, and the encouragement of destitution and imposture by the multiplicity of local authorities entitled to grant public relief. The Majority, therefore, concluded that only one authority in each locality should be entitled to grant gratuitous public assistance. That authority should be an improvement on the existing Guardians. In the Minority Report it was proposed to break up the work of relief and entrust it to committees dealing separately with children, the sick, the aged, and the feeble-minded, while a Minister in Whitehall would deal with the able-bodied. The wealth and power of a nation, he said, in conclusion, depended on character and discipline, and we should not adopt any scheme likely to sap the spirit which in the past had earned Englishmen the reputation of never knowing when they were beaten.

SWEATING AND UNEMPLOYMENT.

MR. WINSTON CHURCHILL AND MRS. SIDNEY WEBB ON PREVENTABLE SOCIAL DISEASES.

MR. WINSTON CHURCHILL presided over the fourth lecture of the series on "The Prevention of Destitution," which was given by Mrs. Sidney Webb on Monday at St. James's Hall. Mr. Churchill explained that he would be unable to listen to Mrs. Webb herself, as his presence was required in another part of London, but he spoke at some length on the evils of unemployment and sweating with which the lecturer was to deal. He alluded gratefully to the obligation under which Mr. and Mrs. Sidney Webb had placed every member of the House of Commons, and every thoughtful person who was seriously interested in Social problems, by their untiring labours and valuable research. In speaking of sweating and unemployment, he pointed out that exactly the same evils which we see here in certain trades are to be found in other countries; for instance, in Germany, France, and Austria. These trades are the resort of the weak, the unskilled, the broken-down—of women, children, cripples, and those who are otherwise in a more or less helpless condition, and who submit to work for intolerably long hours under the worst conditions.

THE WILLING WORKER.

Coming to the question of unemployment, he said that civilised society was faced with an awkward interrogation when a man came forward and expressed himself willing and able to work when nothing could be found for him to do. It was important that people should realise what were the chief causes which brought about unemployment, causes which it was not in the workman's power to avert, such as seasonal fluctuations in trade, the collapse of great financial houses, and industrial changes of all kinds. The collective strength of the nation must be used to enable the worker to rise above these dangers. Mr. Churchill also touched upon the problem of boy-labour, and the need for the effective technical training of youths after they left school. He pointed out that among the well-to-do a youth was kept under very

strict discipline long after the age at which boys of another class are passing with great rapidity from one "job" to another, with no prospect of getting any settled work after wasting three or four precious years in this way.

PERSONAL EXPERIENCES IN EAST LONDON.

Mrs. Sidney Webb gave an interesting account of her own experiences some years ago as a sweated worker, when, in order to see for herself what the conditions were under which the sweated industries were carried on, she took a lodging in the East End, and set forth in search of work. She had taken great care to dress herself for the part, and the result was that she discovered that class is entirely a matter of clothes. She was, at first, taken on at several places, but as quickly dismissed. After a while she got work in a cellar with three or four other girls, and learnt what it was to toil for ten to fifteen hours a day. There she discovered that a string of people, from the wholesale trader to the middle man, and from the middle man to the purchaser, demanded cheapness of goods, and when anyone complained that she could not do the work for the wages given, finishing trousers, for instance, at 2½d. each, the woman who employed her said that if she refused to do it at that price the work would be taken away from her by the wholesale people, and given to her neighbour next door. Mrs. Webb referred to the propositions of the reformers of 1834, who said "Let us take the sweated workers out of the Poor Law," as a great advance on the system which had been in existence before. It did not prevent sweating, because there was then no organ of the State to prevent it, but gradually the Factory Acts were introduced, largely owing to the efforts of Lord Shaftesbury, who was a disciple of Edwin Chadwick. Thus the responsible employer was created, and if we as a nation choose to go on applying this principle of making the employer responsible, we can entirely prevent sweating.

CAUSES OF UNEMPLOYMENT.

The question of unemployment was effectively dealt with, and Mrs. Webb enlarged upon the brief statements which had been made by Mr. Churchill, bringing home to the audience the fact that the chief causes which produce unemployment cannot be traced to moral failure on the part of the individual. For instance, there is the fact that the employers at the Liverpool docks, in order to have a reserve of men from whom they can draw at will, keep 15,000 men hanging round, when, on the busiest day, not more than 10,000 can be employed. Then there are seasonal occupations, such as that of the bricklayer and gasworker. A great cause of unemployment also is to be found in the periodical cycles of distress and trade depression which come and go, and for which the individual is no more responsible than he is responsible for an earthquake. A slackness is often said to be caused by a famine in China, or spots on the sun, and therefore the fault lies neither with the employer nor the worker. But it does not follow that the community has no responsibility in the matter on this account. Among the many causes which brought about unemployment changes in fashion must be reckoned, and Mrs. Webb did not think that any appreciable benefits would result from Lord George Hamilton's request to the ladies of England not to change their fashions so often. That, she felt, was rather Utopian.

THE UNEMPLOYABLE.

Lastly, there was the problem of the unemployable, and here indeed, the lecturer said, you come upon moral defects; but, as

had been pointed out in previous lectures, unemployableness is actually being created by the circumstances in which people live. Then came the question of boy-labour, which also had been largely dealt with in a previous lecture.

So far as unemployment was concerned, the Poor Law was just as hopeless as we had found it to be with regard to the sick. The Distress Committee was not much better, because it only gave a dole of work which was very much like a dole of money, and both these ways were hopelessly and essentially bad.

THE RIGHTS OF THE NATIVE.

MENACE OF FORCED LABOUR.

PEOPLE are often painfully reluctant to admit that industrial conditions are producing slavery in any part of the world, but it is important that the true state of things should be realised, and that the public mind should be kept alert on the subject. Mr. St. Loe Strachey, who spoke last Tuesday at the annual meeting of the Anti-Slavery and Aborigines Protection Society, at which Sir T. Fowell Buxton presided, said that he thought a great deal could be done not only by Government action, but by organised public opinion. He thought the way in which the great cocoa works in this country had responded to the appeal of public opinion—a response which they were most willing to sympathise with and follow out—had been a very useful and very encouraging symptom of that movement. They met an educated public opinion against the use of slave-grown cocoa, and stopped using the raw material, although it put them in many ways at a disadvantage with their trade rivals. He believed that under the splendid efforts of Mr. Joseph Burt he might see something of the same kind done in the United States. He hoped that public opinion would also have its effect upon the consumer.

Mr. Joseph Burt said he would like to speak to them upon slavery, not the slavery of newspaper reports, but the real, actual living slavery which existed at the present time in West Africa. In 1905 he went out to the cocoa islands. He travelled all over the islands, and the slavery, as he saw it at first, was a very attractive thing. He had gone there from England where so many people were not fed. But there the people were fed. He had come from England where people suffered from cold and wet in the winter. There the people had no fear of cold or wet, and he had been there a few months before he saw the inner meaning of slavery. He began to see what it was for people to do exactly as they were told regardless of any rights of manhood, and to see what it was for people to go on toiling without hope. He saw hundreds and thousands of these people who were without the hope which made men. About 30,000 people had been taken there from Angola, all young people, and most of them married. Among primitive people in the prime of youth the result, if they were well treated, would be many children, and he knew three plantations where there was only one child to every two or three women. The rate of mortality was something terrible, and a great deal of that was caused by the hopelessness of the people. He could affirm that not one of these thousands had gone from Angola of their own free wills.

Sir Charles Dilke, who moved the adoption of the report, said the future of the tropics was perhaps at stake in the controversies now raging. The efforts to increase the growth of cotton within the Empire made the present moment grave. Pressure for cotton-growing was being exercised from Lancashire, and the experiment would have to be keenly watched lest traces of forced labour should be introduced.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Van Mission.—The Rev. T. P. Spedding, having removed to London, requests that all communications relating to the Van Mission should now be addressed to Essex Hall.

Astley.—The annual school sermons were preached on Sunday last by the Rev. C. Harvey Cook, of Warrington. Though the weather was unfavourable there were large congregations, the evening one especially so. The collections and donations amounted to over £26, being a slight increase on last year.

Bolton: Bank-street Chapel.—A very happy gathering took place in the school-room on April 20, when about 100 past and present members of the school choir joined in making a presentation of a rosewood work-table to Miss Ethel Haselden. Mr. E. M. Taylor and Mr. E. G. Walker expressed the affectionate and wide-spread appreciation of the devoted and self-sacrificing labours of Miss Haselden, through many years, in training successive school choirs; and thanked her, not only for the good work she had done for the school music, but for the cheerful kindness and personal friendliness which she had always shown to all her pupils. The presentation was made by Miss Katie Chadderton, and Miss Haselden replied.

Burnley: North East Lancashire Sunday School Union.—The united musical festival has been held with great success at the Burnley Mechanics' Institution, Mr. P. J. Hargreaves, the president of the Union, presided. At the close of the programme, which was excellently rendered, 450 people sat down to tea. A hearty vote of thanks on behalf of the numerous visitors was passed on the motion of the Rev. E. W. Sealey, M.A., of Blackburn, seconded by the Rev. J. Shaw Brown, of Newchurch.

Glasgow: Ross-street.—The 38th annual social meeting, and the first anniversary of the Rev. Arthur Scruton's ministry, was held last Friday evening. This church was started in the east end of Glasgow as a result of an active propaganda carried on by the Rev. John Page Hopps over forty years ago. Since then the congregation has experienced many vicissitudes, but at the present time the outlook is full of hope and promise, thanks in a large measure to Mr. Scruton's enthusiasm and energy. Among others present who accompanied the chairman, Mr. A. W. Grant, and Rev. A. Scruton, to the platform, and also delivered short addresses, were the Revs. S. H. Mellone, D.Sc., James Forrest, M.A., and E. T. Russell, B.A.

Maidstone.—Last Sunday, at a largely attended meeting of the congregation, presided over by the Rev. Alex. Farquharson, it was reported that the public appeal on behalf of the new church had so far been distinctly encouraging. To complete the local contribution preparatory to building, a representative committee was appointed to prepare for the forthcoming bazaar.

Manchester: Dob-lane Chapel.—Mr. Richard Ogden has been compelled to retire from his work in the Sunday-school after a period of continuous service of forty-five years owing to advancing age. On Wednesday, the 20th, he was presented with an address expressing

the gratitude of his fellow-teachers. The chair was taken by the Rev. J. Morley Mills and the superintendent, Mr. Albert Whitehead, in making the presentation expressed to Mr. Ogden the goodwill and esteem of all his fellow-workers. He first entered the school about 1850, and his work as a teacher began in 1864. Without waiting to be asked he had always done the work that lay nearest to him, of however humble a character that work might be.

Manchester First Circuit Church: Appointment.—The Rev. E. W. Sealey, M.A., has been unanimously invited to become the senior minister of the First Circuit Church. Mr. Sealey, who has been settled at Blackburn for the past three years, has accepted the invitation, and hopes to commence his new pastorate on July 1. The Rev. H. E. Haycock, the junior minister of the Circuit Church, has taken up his residence at Urmston, and commences his duties at once. Mr. Peach is continuing to act as senior minister until Mr. Sealey is settled.

Moneyrea, Co. Down: Appointment.—The Rev. Mathew Watkins, assistant minister at Ullet-road, Liverpool, has accepted a cordial invitation from Moneyrea congregation, sent through the Presbytery of Bangor, to fill the vacancy there created by the removal of Rev. Geo. J. Slipper to Newry. Mr. Watkins has arranged to take up his new duties at the beginning of August.

Poole.—Last Sunday evening a very beautiful rendering of the sacred Cantata "Bless the Lord," by Adams, was given in the Unitarian Church, Hill-street. Mrs. Belben presided at the organ, and the choir was re-inforced by the presence of her niece, Miss Wadham, contralto, and a professional soprano from Bournemouth, but the tenor and bass solos were sung by members, Mr. H. J. Travers and Mr. E. Smith. The church was crowded in almost every part, and a good collection was taken for the organ renovation fund. The 103rd Psalm was read as a Lesson, and a short sermon preached on the spirit of joy in religion characteristic of Hebrew worship in general, and finely illustrated in this Psalm and the Cantata founded on it. An error unfortunately occurred in the paragraph last week respecting the organ. It was not originally the gift of any one donor, but the money for it was raised by subscription, and amounted, in all, to about £400.

Walsall.—The winter's work has been rounded off by an exhibition of handicraft in the school-room, a Morris Dance in costume, and the performance of a scene from Shakespeare by children of the Sunday school. The minister explained on behalf of the instructress and her students that the classes had been learning the elementary steps of their work this year with a view to attempting more in the future.

Warrenpoint Non-subscribing Presbyterian Church: Resignation.—We regret to learn that the Rev. W. E. Mellone has found it advisable to ask the congregation at Warrenpoint and the Presbytery of Armagh to release him from his charge, and to retire from the active work of the ministry, in consequence of advanced age and failing strength. Resolutions expressing regret, respect for his character and abilities, and gratitude for his long and faithful services have been cordially passed by his congregation, and the Presbytery to which he has been clerk for nine years. He has now been 49 years in the ministry, including four years spent among the Congregationalists, 1860-1864, and forty-five years with the Unitarian body. He has held pastorates in Toledo (Ohio), Portsmouth, Liverpool, Kidderminster, Devonport, Sevenoaks, and Tunbridge Wells, where he was chiefly instrumental in

gathering a new congregation. He has been minister of Warrenpoint congregation for fourteen years, and was for three years clerk to the Remonstrant Synod of Ulster. He will continue to reside in Warrenpoint, and hopes to be able to render services there and elsewhere as a pulpit supply.

NOTES AND JOTTINGS.

MR. CUTHBERT C. GRUNDY, R.I., contributes a figure subject to this year's Royal Academy Exhibition. It is entitled "Companions." At the Royal Institute he exhibits "Glimmering Shades," a woodland landscape.

COMMANDER PEARY is giving an account of his discovery of the North Pole in the pages of *Nash's Magazine*. Speaking of the Eskimos, he says: "I have often been asked whether the Eskimos have any religion; but, considering the sense in which we use the word, I am compelled to answer No. They believe in the survival of the person after death, and they believe in spirits—especially evil spirits. It may be that their lack of any idea of a beneficent God, and their intense consciousness of evil influences, are due to the terrible hardships of their life. Having no special blessings for which to be grateful to a kind Creator, they have not evolved a conception of Him; while the constantly recurring menaces of the dark, the bitter cold, the savage wind, and gnawing hunger, have led them to people the air with invisible enemies. The beneficent spirits are those of their ancestors; while they have a whole legion of malevolent spirits, led by Tor-nar-suk, the great devil himself."

It is said that six hundred ministers and leaders of various religious bodies in the neighbourhood of Boston (Mass.) have remonstrated with the American Government in regard to the great increase of its naval estimates, and their example is likely to be followed by ministers in other parts of the country. "The absence of an established Church," says the *British Friend*, "makes such independence easier than it is with us."

In his recent book, "The Story of the Negro," Mr. Booker T. Washington gives a wonderful account of the way in which the negro has overcome the obstacles which have been thrown in his path. "He came out of slavery with the idea that somehow the Government, which freed him, was going to support and protect him," says Mr. Washington, "and that the great hope of his race was in politics and the ballot. In the last decade the negro has settled down to the task of building his own fortune, and of gaining, through thrift, through industry, and through business success, that which has been denied in other directions. . . . The story of the negro, in the last analysis, is simply the story of the man who is farthest down; as he raises himself he raises every other man who is above him."

OF the Anemone an old author says that "to reckon up every member of the family were almost a Herculean task, and would gravel the most experienced florist in Europe." In Palestine the bright single red Anemone is said to have grown up under the Cross, hence its colour. Of the Wild Thyme the legend runs that "the Blessed Virgin employed it in preparing our Lord's cradle, hence its perfume and one of its old names,

Lady's Bedstraw." In the Low Countries "it is still dedicated to Mary under that title."

FOR this year's anniversary (the 110th) of Cowper's death, the Cowper Society chose for its meeting place the legal haunts in which the poet passed a considerable portion of his life, and which are touched upon with a light hand in some of the well-known letters. Though Cowper inhabited Pump Court, was called to the Bar, and became a Commissioner of Bankruptcy, he did not really enter the thorny road of jurisprudence at all, in the opinion of Judge Willis, who addressed the Society in the Old Hall of Lincoln's Inn.

FROM Lincoln's Inn the Society proceeded to Pump-court, which Mr. Frederick Rogers stated to be almost exactly as Cowper had known it. But the chambers he had occupied had not been identified, nor even the house. The Temple Church was the only other of Cowper's haunts that they could be sure of; and this beautiful building, one of the four remaining churches connected with the Knights Templars, was afterwards visited, a halt being reverently made at the tomb of Oliver Goldsmith on the way.

MRS. WILLIAM MORRIS has presented to the British Museum a duplicate set of the complete works of her late husband, issued from the famous Kelmscott Press at Hammer-smith, which will be an invaluable addition to our national library.

WE often hear it said that more use should be made by the community of the capabilities which many women are desirous of exercising in the service of the State. It is interesting to learn that Berlin appointed a woman, Fräulein Margaret Dittmer, on the police staff in 1908, and it is stated that she has had 604 cases to deal with during her first year of service. Her work consists, says the *Westminster Gazette*, in acting as the guardian of youthful delinquents, waifs, and children who are ill-treated by their parents. Fräulein Dittmer visits the homes at irregular intervals to prevent the offence from being repeated.

IT is proposed to raise a fund of £10,000 as a perpetual endowment to celebrate the coming of age of the Home Reading Union, which was founded by Dr. Paton, of Nottingham, in 1889. The Union has in London alone over 800 reading circles in the public elementary schools, representing about 40,000 scholars, and there are reading circles in every part of the United Kingdom, in India, and in all our Colonies.

GENOA and Palermo are making great preparations for celebrating the Jubilee of Garibaldi's famous expedition, which freed Sicily from the Bourbons in 1860. Mr. G. M. Trevelyan, the author of "Garibaldi and the Thousand," whose work has been highly appreciated in Italy, is at present in the South preparing the third volume of the Garibaldian drama, "The Conquest of Naples."

A MUSEUM of objects of peasant art has been opened at Haslemere, and it is hoped that this will stimulate the movement for the revival of handicrafts in this lovely part of Surrey. The inaugural ceremony was held a week ago at the Weaving House, where the use of the hand-loom is being systematically

taught, and where the famous collection of objects of peasant art collected during the past 25 years by the Rev. Gerald S. Davies, Master of the Charterhouse, is also temporarily accommodated. This collection has been acquired and presented to the Peasant Arts Society. The articles, which number about 600, have been gathered together chiefly in the countries of Northern Europe, and some of them are of considerable antiquity.

PROFESSOR VAGLIERI, who has resumed the work of excavating at Ostia, which has been interrupted for twenty years, has found the sarcophagus of Quiriacus, the first Bishop of Ostia, whom we know to have been martyred with 31 of his flock, between the years 268 and 270. The sarcophagus bears the inscription: "Hic Quiriacus dormit in pace," and the figure of Orpheus, a well-known Christian symbol, while the ruins of the mediæval building adjacent Professor Vaglieri surmises to have been a memorial church.

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